

Bread for the Poor.  
AND  
ADVANCEMENT  
OF THE  
English Nation.

PROMISED  
By Enclosure of the Wastes and  
Common Grounds of  
ENGLAND:

By *Adam Moore*, Gent.



L O N D O N :  
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Bread for the Poor.

ADVANCEMENT

English Nation.

THE END.

W. G. G.



THE  
PUBLISHER  
OF THIS  
TREATISE

To the Reader.

**W**Hilest all the *World* is big  
and busie with inventi-  
ons of helping *Nature*  
to unlock her *Cabinets*, for a more  
liberall communicating of Her  
*Treasures* to mankind in all  
kinde; one of the main lets of  
the *Great* *Power* *of* *Nature*

*To the Reader.*

attaining the scope seemeth to be that *Epidemicall Error* of seeking the Key still afar off, when it hangs at our girdle, and trampling the present sure means in travell and search after *Remote Uncertainties*.

This is the very thing our *Author* in a *Generous Zeale* for the good of his *Countrey*, worthily endeavourth to convince all *England* of, shewing very plainly, That we need not go far, nor venture upon *Improbabilities*, much lesse *Impossibilities*, to enlarge and enrich this *Nation* within it selfe, by the improvement of a most considerable portion of *Ground* throughout the whole



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whole *Land*, with at least a four-fold *Revenue*, besides all manner of *advantageousnesse* thereby, for *Rich* and *Poor*, the *State* and *Commons*, if our senses will but suffer themselves to be perswaded of what doth lie within their *Ken*, and vouchsafe only to stoop a little for taking up the *Jewell*.

but The same thing we know, hath often been hired and wished for by many, and likewise assayed and improved by some few here and there to great advantage; but never yet (for any thing we could hear of) was it undertaken and handled so professedly plainly, & fully, in but

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a few leaves, by any other publike  
Author hitherto. And therefore, ha-  
ving by a speciall providence lighted  
upon him in this small Treatise, hid  
in obscurity, since his penning thereof  
and personall Decease, these thirty  
years (but we hope reserved unto a  
short improving Season) we durst  
not, in Duty to the Publique, with-  
hold him longer from the view and  
use thereof, for the good and service  
of this Common-wealth; nothing  
doubting, but as he will soon make  
known his own worth by his own  
words; so he will be entertained ac-  
cordingly to the happy improve-  
ment of his right Christian and No-  
ble

*To the Reader.*

*ble Aime, to relieve the poor in particular, and to advance the whole Nation in generall, which God bleſs.*

To the Reader.

the Author, to rectify the poor in par-  
ticular, and to advance the whole  
Nation in general, which God bless.



To the most Illustrions,  
Most Honourable and Worthy

Lords of the *Wastes* and *Common*  
grounds, and of the *Lands* which have right of  
*Common* in them, within the *Commonwealth*  
of *England*, and *Dominion* of *Wales*.

Most Honoured,

**T**He vehement desires of the discretter sort  
to proceed in this subject, having been  
still crossed and cooled by the wilfull op-  
position of vulgar Spirits, moved me to  
conceive that it might be a fruitfull work to con-  
tract the grounds and reasons by which the difference  
might be compounded, That so the better part being  
armed, and (as yet) the greater dispoiled of all de-  
fence, the better may be made the greater, and the  
worst swallowed up in perswasion. The particulars  
of this labour (being tendred to me by experimentall  
observations) I have here (in ragged weeds) bund-  
lea together: And (as they most concern you) have  
humbly cast them down at the feet of your grave  
judgements. May you please to passe by the rude  
composition, (for puffe and fashion are but trivials)

I know



## The Epistle.

I know the *Ally*, *Volume* is sincere, and *brake* set forth his reports with modesty. And (though it promise matter of high consequence) yet will Survey (I am assured) reprove me, for not giving the Subject its due. I may not presume to persuade, where so due respects of publique good and government have innated residence: oney thus far; the Prize is great; the Breach discovered: And though the main Rattel joyn not to make a generall surprize, yet may each Regiment (that will) win his share. Who then will not arme? Or who will be so unhappy, as not to come on to the assault, to fill up the Treasury of his own and the publique fortune? Be you good to the poor: and then blessed be your enterprize, and the successe happy: To which, and all your sacred and sage designements (to your utmost Posterities) ever may great Jehovah grant his holy Faxit, and continuance of happinesse till his glorious comming.

Your humble Servant,

Adam Moore.



**To all Inhabitants, Tenants and Occu-  
piers of Lands bordering on Wastes and common  
grounds, and by right of Common interested there-  
in, within the Common-wealth of England, and  
Dominion of Wales: And to the poorer sort espe-  
cially.**

**A**N idle Member in a Common-wealth (as  
a droan in the Bee-hive) is either actually  
cast out by Justice, or at least suffereth a  
divorce from the generall affection. By this mo-  
tive have I been incited (in this little Treatise) to  
cast my mite into the common Treasury, and by  
the same may you be moved to approve my wish-  
es, wherein, as each of you hath particular interest,  
so will your demeanor prove you either a Bee, or  
a droan. Neither may we account him a droan on-  
ly that sitteth still and is idle, but him also (and  
worle) that is busie in hindring commodity. I have  
here made you a proposition, which hath long  
hung in the Balance to be determined, on the one  
side every man of discretion casting in a voice for  
the work, on the other side, divers (withour  
ground) belching out imprudent contradictions.  
The Balance hath yet of this side been little stir-  
red by reason the vertues of the other have been  
silent. But may verity present her selfe, it is hope-  
full the averse will forsake their vanity. You may

**B**

## To the Reader.

behold in this glasse your own Countrey (*England* that bred you) complaining of wrong by her own childrens oversight. Nay you may truly see your selves and your children refusing and wanting the bread of comfort, that (as a good mother) she is willing and ready to give you. Let me intreat you therefore, to bestow the looking on it, but let it be with an honest heart, and an unprejudicating censure, and then will you acknowledge that the Book speaks truth, and that both *England* and your selves do suffer.

And let me thus a little reason with you.

Why should it seem strange to you to question customes that are evill? whether doth your Garden yield you more fruit by digging and dressing it, or by letting it alone to bear fruit of it self? Or why should you love a desert more then a garden? or prefer the comfortlesse Wildernesse of *Arabia*, to the pleasant fruitfull fields of *Canaan*? and what are Commons and Enclosures with us but the very like? whether is it a better spectacle without your doors to see a confused Common fruitlesse, naked, and desolate, or fields and vales of plenty, storing your houses and countrey with food and wealth? Or whether is it better for you to confesse, I have no peculiar property in it, nor can I sell or dispose of it at my need; or the grant of my Tenement being expired, I am excluded; Or to say this is mine, I can let, sell, or dispose it at my pleasure, and so assure me a certain means and estate (out of nothing) wherein others have not to do? Doth not every man covet to have his own alone? Would any man admit of a par-



## *To the Reader.*

taker in his house, his horse, his ox, or his wife, if he could shun it? And why is it otherwise in land? But suppose you will say, you are all incorporate, and become one body, and so do use your Common as an inseparable spouse, to be your helper: why are you then so cuckolded by Forreigners and strangers, and your Common used before your face, even as commonly as by your selves? or indeed, (while you make it a common prostitute to every lust) how can you help it? were it not better therefore and more secure to take her home to your chamber, and keep her with a guard where she cannot be abused? which you may do by distinguishing each ones part properly to himself. But you will say, If our Commons should be divided, there will not be enough to content us. But heark ye; I suppose your Lordship hath a hundred Acres of Common; if this should be stretcht into four hundred Acres, I trust you will confesse it were much better: observe then in the Treatise, and you shall finde it probable enough, that one hundred improved is much more profitable then four hundred in Common; where is the cause of your complaint then? or how is it that you are so overseen? can you have more content in one then in four? Or perhaps you will say, We shall never agree about parting it, one will think another hath too much, and he too little; ones part will be too good, anothers too bad, anothers too neer, and his too far off, &c. But I will accomodate to your capacity a tale that may lead you to the better resolution of this doubt.

## To the Reader.

A certain mandying left behinde him divers sons, to whom he bequeathed his Garden, (being his whole estate) to hold in common amongst them all; shortly after an Artist by his skill had found that there was hidden in this garden a treasure of good value, and calling the brothers together, acquainted them with it, and told them, it might suffice to raise their low estates to good fortunes, perswading them to go in hand for the finding of it; one of them being more witty (or wicked) then the rest, had presently this crochet in his pate: quoth he, None of you all can dig or break the land without my consent; and therefore unless I may have my own demand in the share, you shall have no treasure there; the rest were not so stupid, but they had also presently got hold of the same shadow, and every one would have the greatest share, or else, forsooth, his land should not be broken; and thus they stoutly fact it out, till at length they wisely concluded, that in regard they could not agree about the partition, they would let all alone; and there should it rot ere they would fall out about it; and accordingly fools they lived; and died beggars; now I pray what would you have done in this case? I dare answer for you, that you would rather have taken any part then to have lost the whole. Even the same case is now before you. Let us see your wisdom, and how well you will construe such divisions. And to get the treasure each one take his part as neer and as conveniently it may be allotted.

Let

## To the Reader.

Let me yet go a little further.

How often are you put to hard and chargeable shifts for fodder for your cattle in long winters ? yea, and sometimes starve them out-right : and how fully will that want be repaired by this direction ?

How fearfull and desperate is your want of bread upon the least defect of a full Harvest, wherein you must either be a prey to the sharking engrosser, and mercilesse hoarder, or rackle up to the Maritime parts for forreign musty corn, to save your lives : whereby you also exhaust your Countrey of much money to your further misery, nay should our sins of commission, or of rejecting Gods gifts pull down the failing but of one Crop, what should, or what could you do to be relieved ? Verily, methinks you should so far rue your childrens cryes, and tears of the poor for bread, as it should bid you cease your triviall arguments, and hasten the prevention of such distresses. Thus may *Pharaoh* dream we be an *Israel* in want, and you a *Joseph* to provide for the seven years famine. Thus may our honour, our wealth, our Nation be secured, and worthily advanced, and what should let ?

Will you be yet further perswaded.

Do but ferry over then to the next shore, and behold the little Bee, whose thighs were empty, and fortunes leave within your childes memory ; now by her admirable industry and cheerfull labours, so abounding in provisions, as makes her wonderfull to the world, and her wealth unspeakable ;

*The Low  
Countries.*

## To the Reader.

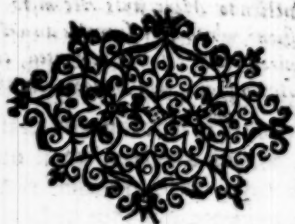
able; she hath so fully argued the happinesse of enclosure, which she hath of late years effected, that she now imparteth of her store to us, that might more amply have it of our own; if we would but practise her skill, and imitate her providence.

But a fault must be known ere it can be reformed, and if when you have here read your error with the many mischiefs, losses, and detriments that you have long suffered, and see the much good promised, whereof every enclosure is a sure warrant, I know you will be wise, and may conclusions accord with my propositions on your behalfe, so great will be your comfort and happinesse in it, as you will seriously repent for past neglects, but let the charmer charm never so loud, the deaf adder will not hear. As my self in such case have heard one say (being confuted upon argument of this subject) (whose shame I shew you) that might enclosure prove never so happy to his Prince, his Countrey, or his own particular, he would not consent. But let him go, if he had no more grace towards his Prince and Countrey, nor wit for himselfe, we shall be sure to finde him a weak opposer; and I doubt not but the foolish stubbornnesse of a few such will give the more lustre, and commendation to those many, whom judgement and discretion will direct aright. I will not feed you longer with promises, I know you long to see your profit, and will no longer be idle, and as your coherence herein will highly please God, and multiply his mercies

*To the Reader.*

mercies on your labours; so will your comfort be  
unspeakable, and the paines over-satisfied with  
joy, of your unfainedly wel-wishing Author,

**ADAM MOORE.**



All these following Books Printed by Nicholas  
*Samuel* at the South entrance of the  
 Author *Royal Exchange.*

1 *Sir Frances Drakes four Voyages to the West-Indies,*  
 in 4<sup>o</sup>.

2 *Posthuma Posteris, the description of a Ruler, on which  
 is inscribed divers scales, and the uses thereof, with Propositions  
 in Astronomy, Navigation, and Dialling, by Samuel  
 Foster, Professor of Astronomy in Gresham-Colledge.* 4<sup>o</sup>.

3 *Anatomy of play, a small Tract against gaming.* 8<sup>o</sup>.

4 *A full discovery of a foul Concealment, by William  
 Baywell and John Brockedon, Discoverers and Plaintiffs  
 against the Committee of Hareford, the Treasurers and Pay-  
 masters there in the year 1643.* Fol.

5 *Popular Errors, or the errors of the people in matter  
 of Physick, first written in Latine by James Primerose  
 Doctor in Physick, to which is added a Treatise against the  
 Antinomianl exp. translated into English by Robert Witty,  
 Doctor in Physick.* 8<sup>o</sup>.

6 *The Phrygian Fabulist, or the fables of Aesop, extra-  
 cted from the Latine copy, and moralized by Leonard Wil-  
 lan, Gent.* 8<sup>o</sup>.

7 *A book of Use-money after the rate of six per Cent,  
 also the discount of Leases, Annuities, and Reversions, by  
 John Clavill Accomptant.* 8<sup>o</sup>.

8 *An Introduction to Merchants Accompts, containing  
 five distinct Questions, which may serve as an Appendix to  
 the Merchants mirror that's lately printed, compiled by  
 John Collings Accomptant, and Publisher in the Marke-  
 maticks.* 8<sup>o</sup>.





*Bread for the Poor:*

AND

Advancement of the English

NATION,

BY

*Enclosure of the Waste and Common*

GROUNDS.

**I**T was a right and proper speech of a Roman Bishop touching this Kingdom, when he termed it *verè hortus deliciarum*, *verè puteus inexhaustus*. *Innocent 4.*

A very Garden of delights, and a very Well that cannot be exhausted. And that exprest with such confidence, that to each Attribute he gave a severall *verè*, thereby concluding that his commendation was grounded on sure and evident reason.

To search the foundation of which Attributes, we shall finde it to be the *Eden*-like blessing received at the Almightyes hand in his first Creation; who vouchsafed it so flourishing a sight, and garden-like condition, that therein it surpasseth  
C others.

## Bread for the Poor.

others, and stands a Mirror to the worlds Nations, looking over her walls to behold it.

The pleasure and plenty by this speech intimated, issue from the vertue of the former Attribute *Hortus*. For the nature of a Garden is to be the Treasury of Plenty as well as of Delights, and as a Garden of all other improvements hath the preheminance in either, so in this denomination of England to be *verè Hortus*, it might be further concluded, a *verè pueri thesaurus*.

Now it having pleased God to put us into this Garden, what may we conceive he requireth of our part to be performed? To dream of the *Golden Age*, and feed on the Poets, *Sponte sua Tellus*? To carouse the *Nectar*, and not plant the Vine? No, as *Adam* in *Eden*, so are we by that all-Creator placed in this Garden, *To keep it and dresse it*, for the comfort, encrease, and preservation of his people committed unto it, which indeed hath formerly been so well performed, that our Garden hath not only feasted her own family abundantly at home, but (to her honour and profit) relieved the wants of her neighbour-friends abroad, so strengthening and storing her selfe with life and wealth, that (when she enjoyed peace in her own house) as the Imperiall Lady of *Europe's* bounds, she ruled the Nations with an high hand; and not the proudest suitor enamoured of her beauty, nor the cruellest foe envying her fortunes, could ever execute the least attempt on her worth; witnesse the late happy atonement of *Tork* and *Lancaster*, whose hands conjoynd, made so strong the arm  
of

Gen. 2. 25.



of this Empire, that it hath alwayes since (as in like case before) broken in peeces the highest head of power and practice that urg'd her to strike.

But time producing alternities, and the many peacefull yeers of our Dread *Cæsars* Protection, begetting such multitudes of souls in the Tribes of our *Israel*, as former ages never saw : It now behoveth us to survey and search the angles of our Garden, and so to dresse the desert and fruitlesse borders of it, that our increased charge be not unprovided for, nor by our neglect the family famished, that so late was the wonder of plenty to others: In which designement we shall finde those unblest lands, the *Wastes* and *Common grounds* of this Kingdom, extending themselves into so large a portion of our Garden, that they are both a blemish in the beauty of it, and the reason of want and weaknesse in our multiplied charge; and could the present abuse of them be discovered to the utmost, and the fruit of their improvement foreshewed, no member (I presume) of this State (*nisi mentis inops*, or *Reipublica inimicus*) but would grieve at the one, and with the utmost *posse* of his abilities labour the other.

But forasmuch as the state of them is of most men meerly unconsidered; of some, somewhat understood, & yet but in an imperfect apprehension; of few or none at large or according to their certain condition: I have presumed (in zeal to my Countrey) to collect the reasons that may lead

us to some perfect understanding of them, hoping that when the well featur'd portraiture of their reformed body shall be more apparent to the judicious view of our *Imperiall Gardiner*, and his *Monarchicall Family*; it may please God to quicken it with the breath of life, and a perfect creation, to the reliefe, power, and honour of the whole Nation.

But to omit relation of the severall natures of these Lands throughout *England* particularly, (which vain tediousnesse (if not impossibility) may excuse,) I will chiefly incircle my reports of *Wastes* (*ad suum esse*) within the limits of the County of *Somerset* (my native soil) and some neighbouring parts, where mine eye and care having been most conversant in observations of this subject, I can presume of a true and sincere account of the state of those *Wastes*. And yet shall I not be so punctually immured within the confines of that Countrey, but that I may use of this discourse, the Mathematicians promise of their yearly Almanacks: That it is calculated for the Meridian of *Somerset*, but may serve indifferently through all *England*. And though I cut my pattern by the *Wastes* of those parts only, yet may it please the Reader (observant of other wheresoever) to make use of these assertions: I am well assured he shall in some or most parts finde them concurring with his own opinion, or gain reason of encouragement to the work in question, beyond that which former passages have occasioned him.

There

## Bread for the Poor.

5

There hath been a long observed rule with us,  
*That people are no where more penurious then such  
as border on Common Lands:* And this poverty  
we may finde thrown down upon us by three  
main hands.

### I.

The first of *Gods displeasure*, which indeed is  
the reason of the rest, and hath in it all disprofits,  
for how can we expect his blessing on that which  
our own wilfull idlenesse makes hatefull to him?  
or why should he blesse those that wittingly re-  
tain the curse of sin in their dwellings?

### II.

The second of *our own blindnesse*, That while  
penury steales upon us we are so *oculis capti*, as not  
to see by what means it comes: but thus indeed  
we are deceived. The surmised benefit which  
Commoners depend on to proceed from these  
deserts falling short of their hopes, they sink in-  
sensibly in the vain opinion thereof; for they  
suppose these profits a great part and member of  
their living, according to which computation,  
they hoise sail into an higher Gale of expence  
then their Ship can endure, and while they dream  
of *Midas* his thrift, they starve in the delusions of  
their deceiving accounts, and the *Eve-like* help  
which they imagine their Commons are to their  
Enclosures, betrayeth all into the hands of  
beg-

beggery, as hereafter will further appeare.

### III.

The third of *Idlenesse*, and this indeed is so consequent, that for this respect only, we may well enough presume that *Wastes* are more mischievous then beneficiall to the Republique. For our poorer people bordering on these Lands, account it to be a sufficient Trade of living to be only a Borderer: and so many Stratagems (forsooth) have they to get thrift here, that to seeke other mysteries of gaining, were to incur the danger of swear, and a laborious life.

1. Here (say they) we can keep a horse or a cow (if we have any,) or if our estate will not reach to such a one, yet can we compass a goose or a swine, that in a yeer may yield us many a penny (God wot.)
2. Here can we get a furze, a ferne, a greenbush, ora dried cowharn, to keep our selves close by the fire in a cold season, when your City-trades will not allow you no such ease, nor yield you fuell without your money.
3. Here can we get wit by practising to beguile the silly Woodcock and his feathered fellows by tricks and traps of our own painfull framing, the profit whereof shall sometimes keep us playing till our next wants enforce a new supply.
4. Nay, whereas some suppose us to be poor, idle, and of no credit, we can be trusted with the  
over-

## Break for the Poor

7

oversight and charge of whole Herds of Cattell of the rich man that dwells farther off, only when some are missing, he uncharitably suspects that by our birdings, or our seeking them (wittingly) where they are not, or our carelesnesse, or many such means, they are lost. And this often times is the thanks, that such cluck-fists give us in recompence of our pains, may, can they get but any reasonable evidence (such is their conscience) they will not stick to call our very lives in question, whereby often endeth the travell of a night-walker.

Finally, if our issue and posterity amount to a whole score in a family, or how many soever, we have for them all as good an inheritance in these Lands, as he that hath an hundred Cattell of his own to put in them, for a good ten acre Tenement: And why may not we in time (especially by such good helps as these) increase to a good stock also, and keep as many Cattell as some others? And think you that we can advise our selves no better, then to turn off our children to foolish (sweating) trades, whereby they shall lose this inheritance, and so choise and easie a means to get wealth? Or can any living wit devise a better course for these Commons, by which such an infinite number of numbers be now so well maintained and kept in action? No, 'twill cost more hot water to alter our custome, then can be made with all the spice in the great Carricke, I warrant you. As for inclosure (which some talke of) the very rumor thereof will so impoverish  
the

5.

## Bread for the Poor.

the poore borderers, that before you go about it, you shall scarce finde one of five of them worth a Duck-egge.

Well, I grant you, yet should a man with you richer, I doubt not but you will thank him for it, though you refuse his offer, I will therefore proceed to tell you my opinion.

The *Wastes* of this Country (by which we take our aim) are in their naturall essence of two sorts.

Two sorts  
of Wastes.

viz,  $\left\{ \begin{array}{l} \text{Uplandish,} \\ \text{and} \\ \text{Marish.} \end{array} \right.$

And first of the first.

Of the first. The principall benefits of the uplandish *Wastes* are reaped in the breeding and feeding (or you may say starving) of *Horses, Neat and Sheep*, and in cutting up *Furze, Fernes, Heath, Bushments*, and such like for fuell.

I.

I.  
*Horse.*

As for the keeping of the horses on these upland *Wastes*, it is thus: He that breedeth a Colt, assigneth him on these Commons to labour for his living, yet so far is he from sweating in this work, that though he travels the whole day for a course Sallet, he can hardly keep warmth enough to prevent death: And sometimes extremity of weather

weather or other casualties robbeth the poor man of the summe and service, which he hoped his Colt (at time of growth) would have yeelded to his purse and affairs. And then (having skored on his own back the reckoning of a peradventure-expense) his little back is sunk, and his poor estate shipwrackt. But the disadvantage that this ill husbandry is to the great State of our Nation, is a danger so fearful, that it craveth the best resolution for remedy: for whereas our breed of horse should be (for the service and safety of our State) large, strong, and able, these Commoners raising their Colts in this manner (by cold and famine) bring them to so unworthy and unserviceable a proportion, as they utterly disappoint the State of all expectation this way, and beside, do so couzen their private master of his right, that whereas three well-bred horses might perform his service and husbandry, he must keepe five or six of these in continuall diet for those uses, which is a *Bosome-wolfe* so gnawing his low estate, that his means are transacted from his own and his families maintenance to the feeding of a feeble, hungry, unprofitable Teem.

The like observation is of their *Neat*, for the Borderers (in the scrambling at Thrift, to catch the most among their neighbours, they may turn out their young Cattell to be nurtured in these *Wafles*, where if they also meet not death

*Neate*

D

many

many wayes there walking) they likewise grow to such brockish and starved stature, that instead of yeelding the Owner his desired profit, they grieve his heart to behold them, and albeit (with the nature of lean creatures) they devour as much food as the greater Cattell, yet when they are brought to the Shambles to lay down their principall duties, they deceive the Commonwealth also, in yielding scarce half the measure that well-bred Cattell do: The Kine then (which should be the best Nurses of their Owners family) taking part (if not a great, or the greatest part) of their repast on these Lands, instead of feeding their Masters charge, starve both it and themselves, inso much that should Pharaoh arise to behold these Herds, he would protest them to be the only breed and issue of his lean Kine, that left not a faire one un-devoured.

  
Kine.

Summe of the abundance here presented unto the eye  
not only the same words as III. to wit to wit to wit

### III.

3.  
Sheep.

Their Sheep only finde a little better entertainment, then the greater Cattell, by reason they naturally stand best in a thin sweet dill, yet through extremities are also usually pincht, and restrained from yielding the profit they would were their allowance better, and so much are their Flocks hindered by abuse of these Lands, that where *Washes* are, we have not the third part of them we might, were the evils removed that so much shorten their feeding; and therefore in behalfe of this our *Golden Castell*, that so courteously



only give us food and raiment, and with their own wealth, purchase unto us from others their more dainty commodities to content us: it were rather to be wished, that our best and utmost care should be used in multiplying their flocks, then they should want the least part of that relief which their true worth deserveth; in respect whereof I aime not this discourse at the rich *Plains*, only fit and already proper for this use, otherwise then the discreet occupier may finde way to his further profit, (in this kinde.)

## IV.

Touching the *Fuell* aforesaid, which we sometimes or somewhere get from these Lands, it is no great commodity in the worth of it; but so dearly purchased, that we may grieve to see so many goodly fields (assigned by God to feed us) burnt up and blasted into the ashes of abuse; for it is true that the greatest part of many of these *Wastes* is over-grown with some, or most, or all of the forementioned curses, as *Furze, Heath, &c.* (lying, as we may say, under the Curse) insomuch as the least part only serveth to feed the Cattell committed unto them; for where such a *Waste* is of the quantity of a thousand Acres, commonly eight hundred (though one be too much) are overspread with such matter, from which the fuell that is gotten may be worth (*communibus annis*) six pence an Acre, but seldome more, and most where nothing at all; and what benefit these

4.  
*Fuell.*

*Curses.*

are in respect of what may be according to the ensuing probabilities, let the Reader judge.

## V.

5.  
Stealing, &c.

Touching *Stealing, Straying, Surcharging*, and other abuses here frequent, because they are more common in the *Marish Wastes*, I shall desire you to apply them here, as in the Discourse of those other lands they shall be offered.

## VI.

6.  
Boggs.

Some of these *Wastes* are also in some part *Moorish* and *Boggy*; so as by all these inconveniences, even whole Countreys (in many parts of this Nation) are swallowed up in desolation, which though former ages have not been prest to look into by reason the ancient enclosures sufficed for their meaner charge, yet the great increase of people in our dayes, (as we have said) cannot but compell us (in duty to God and our selves) to make the best use of our abilities for our relief and preservation. In consideration whereof (seeing these lands may be the best and onely means to yield us supplie) we must enquire what better course may be taken with them for this purpose.

Which to be done by common husbandry we may not expect; partly, for that the nature of the vulgar (not so prompt to publick, as their private benefit) will never cohere in such an order; partly, for that the land cannot by any such  
meanes

meanes be wrought to that perfection which private endeavours will effect.

The principall and onely means then to ripen the fruit of new hopes is *Enclosure*, and distribution of the Lands to private owners, which being appropriated to their particular uses, will then be cleansed and purged of the former deformities, and so fully improved by their carefull industry, that it will undoubtedly yield them such advancement thereby, and consequently reliefe to the *Republike*, as hereafter ensueth.

*Enclosure, the means of Reformation.*

I.

First, (according to the generall vertue of *Enclosures*) it will be an exceeding increase of grasse and *feeding* for Cartel, and that so good, as our breeds both of *Horse*, *Neat*, and *Sheep*, will be large, fair, serviceable, and more abundant.

I.  
*Increase of feeding.*

II.

Secondly, An increase of Corn so great, as our Barns and Garners will rejoyce and be glad at the yeerely store of provision, they shall receive beyond the measure of former times, to the incomparable advancement of the wealth and power of this Nation, as may be evidenced (for satisfaction of those that shall desire a more particular account of these hopes) by the ensuing probabilities.

2.  
*Increase of Corn.*

Thirdly,

## III,

*Encrease of  
Fuel.*

Thirdly, The Hedge-rowe of enclosures will beget (instead of the now supposed benefit of Fuel) such a certain increase of good and substantiall firing, as both in quantity and quality our uses will be far better served then now, and besides (by the Owners diligence, or a publique Command) such an increase of Timber (for building and other occasions) will out of the same in the future be raised, as the great decay and spoile thereof made in the latter times, may hereafter be well re-supplied and recovered.

*A fourth part  
improved as  
good as the  
whole.*

Now (to proceed in the promised probabilities) if we compare the barrenness of Common, with the benefit of Enclosure. or the worth of this, with the unworthiness of the other, or will be judg'd by the many experiments which late years have made, we may well conclude, that the fourth part of these *Wastes* enclosed, travelled, and husbanded (if not much lesse) will fully countervail all benefit now received of them.

*Profit.*

Let us admit then, that in *England* and *Wales* are *Two Millions* of Acres of such Lands, whereof the fourth part answering the present profit, there remaineth fifteen hundred thousand Acres gained, which to be employed to Tillage, will yeeld yearly fifteen hundred thousand quarters of corn, worth fifteen hundred thousand pounds, all cleerly improved to the Common-wealth.

As

As by the earths increase then, man is relieved, let us also conjecture what number of people may be maintained and preserved by improvement of these Lands.

The judgement of our Parliament hath conceived that four Acres of Land is competent for the reliefe of a Cottagers charge, as may appear by the Act that tolerateth the poor man to erect him a Cottage, in case he procure four Acres of Land to be laid unto it for that purpose. Now the least charge he can have, is himselfe and his wife (for seldome any man lives alone) so as albeit most Cottagers have a charge of children, that pay double or treble this proportion: Two persons to be maintained by four Acres is the least we can assigne, by which computation only the fifteen hundred thousand Acres gained as aforesaid, will maintain seven hundred and fifty thousand persons more then now they do.

750000 persons to be maintained.

For the better credit of these conjectures, we may consider that though some Countreys have not their suitable proportion to make up this computation of Acres, yet will others so far exceed, that the account in the generall cannot fail: nay, we shall assuredly finde it will far exceed; for many Counties of this Kingdom, witnesse their many vast and spacious Deserts, are able to shew you particularly two hundred thousand Acres of these *Wastes*, if not much more.

As for the conjectures of the fruit of Tillage and value of Granes, though some Acres or some sorts may fall short, others surmounting will make the

the supposition hold. And for the pre-supposed multitude of people that be thus maintained, the account also hath sufficient credit in grounding on the judgement of the great and highest Court of this Common-wealth.

Some will here say, Is it possible or convenient that all these Lands should be tilled: But I answer, that whether in Tillage or pasture (being improved, and mans love afforded them in their continuall manurance) they will be alike in each beneficiall for private and common wealth.

Another Question may be, by what means these Lands may be improved, as seeming naturally barren, and not apt to fructifie: to which I reply also, that who well considereth them in their particular natures, shall in the most part finde that God in his provident Creation, hath appointed helps to mans industry for their improvement, for out of their own bowels (or not far distant) most commonly is to be had *Marle, Chalk, Sand, Lime, Soile, Water-courses* and such like to be ministred: or should these happen to faile somewhere, yet by removing the lets only shall we finde a sufficient alteration to content us. The experiments whereof have been such in all places as have produced very happy effects, and the land from little or no worth, recovered to a perfect goodnesse, and made comparable to the best worth of ancient enclosures, as example would make a large discourse, if it were needfull. But to assure you of satisfaction in this point, I will refer you to be judged by your own eye as you travell.

You

You shall often see the Wastes confining with enclosures in one and the same Levell, and the soyle of one and the other (in the quality and seat of nature) not distinguishable, but by reason of private husbandry, such is the disparity, that the one sheweth the heaps of plenty, in a comely aspect, the other gulfes of want and penury in a deformed visage: yea, you shall alwayes observe Enclosures, though on most barren and fruitlesse situations (by the good husbands diligence) so blessed, as they exceed (in fructifying) the best natures of the un-respected Wastes.

Let your patience permit me to make one step (not out of the way) into the County of *Devon*, where by a little discourse, I may fill up all vacancy of your affection touching this particular.

The soyle of that Countrey is (in a great part) naturally barren, and in it selfe of a fruitlesse and dead condition, whereby the people being urged to labours, omit neither charge nor toile to redress this imperfection. But their painfull hand helping the earths weaknesse by applying of the fore-mentioned helps (albeit with unspeakable charge) it cometh to passe that out of a barren and dry land, they suck even the milk of *Canaan*, with the fruition of such wealth, content and plenty, as I presume no people have more. Neither may they be confined in this honour, but I dare further avouch on their behalfe that of such strength, spirit, and hardinesse, are these people (God, no doubt, thus blessing them in their constant la-

*Industry of  
Devon.*

bours) that in any Martiall action for their Countreys service, they can endure and perform as much or more then any people whatsoever, and so happy are they in those labours, that thereby their poorest people (which else could not be relieved) live well, and breed up their children in an honest, thriving, and commendable sort, from whence I infer, that as the *Upland-Wastes* have in nature a neer sympathy with these Enclosures, and in quality of creation not differing; so may they be travelled with like respect, they will produce as good effects. And as this Countrey is interlaced with exceeding great quantities of this sort of *Wastes* (I suppose to the number of divers hundred thousand Acres) so might there be a course of distribution for their better manurance; doubtlesse, this people would so expresse their own worthinesse, as they would breed an infinite reliefe to poore people distressed, and lead the way so directly to these improvements, as the wilfullest strayer would soon desire to walke after them.

Having drawn from hence a reason for this Enclosure, God assisting, a resolution may ensue, for the needfull accomplishment, the hope whereof guiding my feet, now leadeth me down these large deserts into the lower valleys of the *Marsh-Wastes*: through which (by heavens aid) I may so also travell, as my steps may shew the way to recover their goary sickness, to that health and perfection which the



the giver of all goodnesse for his part hath naturally bestowed on them.

The *Marish Commons* (which are indeed but the indigested moles of richest meadows) are so infested with inconveniencies (as hitherto they have been abused) that instead of expected benefit, we fare by them, as did the *Philistines* by the *Arke*, who looking into it were smitten with plagues and confusion; and we using these in hope of profit (because we use them not aright) are galled with so many mischiefs by them, that I have heard wise men wish them swallowed of the Sea, rather then used to such detriment.

*Marish  
Grounds.*

I. First, They are generally subject to inundation, which by a twofold inconvenience proveth so hurtfull, that they are utterly deprived of their naturall strength.

*Inundation  
twofold.*

The first is overflowing, which by means of the spaciousnesse and large levell of these Lands, continueth so long on their superficies, that after a downfall comming upon them, they cannot be quit of the oppressing waters (often-times) before another flood.

I.

The second is intermixture of waters; the effect whereof is, that the land being a loose and spungie earth, the waters by their long abode thereon, do so incorporate with its substance, and transact it into such a coldnesse and destruction of ability,

2.

*Bastards and  
Miscreants.*

that (as nature in defect) it is delivered of nothing but Monsters and Abortives, as *Sedges, Lavors, Rushes, Ruffes, Flags, Hassakes, and Grasse* so weak & sower, as is neither wholesome nor competent sustinance to the Cattell feeding on it.

*Trampling.*

A second hinderance proceedeth of the former, and that is the treading of Cattell on them at unseasonable times; for albeit the land (by reason of inundation) be often-times of so squeazy and insolid substance, that the least or lightest beast cannot step on it without a great impression; yet such is the folly of the Commoners, that for the surmised benefit of a little (ill gotten) food for their Cattell, they presse them to keep garrison in these *Wastes*, at such rotten times of rain and waters, that each footstep stabbeth into the heart of the land; insomuch, that by this evill custome, these Lands have rather the likenesse of a noysome high-way (such as most that Countrey hath) than of a fair and smooth-fac'd visage, as their naturall beauties require; whereby (as it were in despight) we trample the gifts of God under the feet of beasts, nay, more truly may we say, under the feet of men of a beastly condition: for were there in men (authors of this violence) but the least acknowledgement or respect of Gods loving providence, they would fear and abhor thus (by the feet of their beasts) to abuse his goodness; and the rather, for that the best and most  
fertile.

fertile lands take most hurt by this injury.

III.

Such Labyrinths of straying are those Lands; *Straying.*  
that in some of larger sort of them, Cattell (thi-  
ther sent for reliefe) are as hawks cast off to prey  
for themselves; which once out of the owners  
fight, are in hazard whether ever to be seen or no;  
and sometimes such is the owners fortune, that he  
hath been as glad at the finding of halfe his stray-  
ed Cattell, as the woman of her *lost goats*: and  
should the losses in this kinde only be accounted  
(both in worth of Cattell lost, and charge of seek-  
ing them) and compared with the received bene-  
fits, I know the profit gotten by feeding would  
(in this only inconvenience) to many men, come  
short of the value of their hinderance.

IV.

Such Nurseries of *Thieves* and *Horse-stealers*, *Stealing.*  
that a good beast cannot but be in continuall dan-  
ger of a new Master. For a man here missing his  
horse or other Cattell; rather thinketh they are  
strayed then stolne, and while he spends his time  
in seeking and searching the plaines and angles of  
these moores, the wards and pounds of the Coun-  
trei about (with many a fighting Oyez for his ab-  
sent Beast) Sir Thief hath made his market with  
the supposed strayer, spent the money, and is  
casting a new bout for another booty: and such  
are.

are the continuall plagues of stealing and straying out of these Lands; that whoso listneth to the complaints of people frequent in this kinde, would wonder that any of discretion would adventure their goods on such hazards; and many indeed have been so bitten and beaten by them (and the other harms) and some (best husbands) so well foresee them, that they have utterly refused all use of such entercommoning, and to feed their Cattell, have rather chosen continually to farme Enclosures at dear rates. I will by the way tell you of an accident credibly related.

Example.  
Viscount  
Bindon.

A late great person in the County of *Dorset* (no doubt upon information of the profitable feeding in these *Wastes*) was pleased to commend to *Kings-Sedgemoore* (a very large *Waste* of this nature in the County of *Somerset*) four score horse in one Summer: And the time being come when he desired their return, and to see his Stables furnished with their well-fed quarters, his Bayliffes (sent for their attachment) returned a *non est inventus* upon every his four score Geldings: The price of this horse-meat not well brookt, a renewed proceffe with loud Proclamations was sent abroad for apprehending these Banckerupts, by which means, and the expence of 30 or 40 *li.* in searching far and neer Territories, about 40 of them were at last brought home; but the other 40 being (by all likelyhood) preferred to new services, for ever after renounced their old: To get direct intelligence of them, you must enquire of a kinde



kinde of Merchants, which trade in the privie conveyance of such wares: One of which heretofore condemned at an Assizes at *Sarum*, for such a malefact, confessed before his execution, that himselfe had (for his part) stolne four score horses out of this only Common. Yet well fare a grave Burgomaster of a Corporation, who affecting this kinde of Trade, and (after many yeers practice) brought to execution for it, would not be so immodest to confesse (or haply the old mans memory fall'd him) how many of this sort had past through his purse. The hurt then that may be done to many people by a multitude of this vermine haunting these places (which indeed are begotten to this villaine by facility and security of the execution) cannot be esteemed of small value: and as great Commons suffer no mean proportion of losse in this sort, so may we not doubt, but the lesser sort bear their part in this discord, and other like disprofits consonant to their quantities.

## V.

to suchness the first was the first of the second  
 Such Pest-houses of *Dissease* for Cattel, that should the owner be in like danger of the Plague, as his beast of some deadly infection, while he is here in ordinary, he would rather send them (with the *Gadarene Swine*) to feed (or perish) in the Ocean, then ever to set foot on these places. for as hither come the Poor, the Blinde, Deme, Tired, Scabbed, Mangie, Rotten, Murrainous, and

Infection.

all

all kinds of diseased scurvie Cattell, to whom the owners will not afford a bit of their worst Enclosures for entertainment: so (for *Morbida* *solapex infecta emnapetum*) one of these may infect a multitude, as the miserable losses of many poor people impoverished by such casualty, may (too truly) approve. Moreover, the extremities of heat and drought, want of water, and over-much wet and foggie weather in summer-times, are Seasons so contagious and breeding infections amongst the multitudes of these cattell, that (though some men by chance scape better) many finde it too true, and have often affirm'd it, that one yeere of seven (by death and infection) quitte the profit that the other six have yeilded. And for the multitudes of *Sheep* (especially) yearly murdered in these places, or taken in their last gasp, our Winter-Markets (full furnish'd with twelve-penny rotten Carcases) can give you in evidence.

## VI.

So surcharged with the unlawfull assemblies of ill husbands Cattell, that the hope of benefit (begotten by a little Fair at some seasons) betrayeth no small numbers to meer famine: and most true it is, that though scarcity of food bringeth not immediate death, yet such an inbred hunger occupieth their pined maws, that (with the *Up-landish Wastes*) they foster only Brookes and Cattell of little worth: and some by experience have found,





ditches of *Enclosure* (without other charge or labour) will so *Drain* and evacuate the malignant waters spoiling the land, that it will soon become dry, warme, solid, and of a perfect condition; and not only disburthened of the oppressing waters begetting the foresaid monstrous issues; but so consoled with the Suns welcome influence, that we may say, *The Vallies will laugh and sing* at the new purchase of the Almightyes favours, and man will be glad and joyfull at the abundant fruit proceeding from them.

## I.

*Example.*

I cannot here omit (for instance) the noble example of *Alkermoor* in that County, in quantity I suppose about 2000 Acres, of which credible report telleth us, that within 100 yeers past it lay in Common as a meer *Stagnum*, bog or puddle, worth to the Owners as much as nothing, but it being enclosed, and appropriated to severall and private uses, it shortly became the richest, most goodly, and famous feeding of that Countrey; and now in one yeere yeldeth more good to the Owners and Commonwealth, then to have lain in his old Lethargie, it could have done to the worlds end. And in like manner so certainly good have all such experiments (in all sorts of *Wastes*) proved, that never any failed of their expected ends: and whether the Tenants and occupiers of any new Enclosure will consent to reduce it again into Common and the condition

*Let the Court  
and Smith-  
field report  
the service of  
this place.*



on of *Wastes*, themselves will soon resolve you; whence we may conclude, that like triall once made of the *Wastes* in question, they will soon shew us as fair and decent countenance, breed our Cattel generally to a large and goodly proportion, in much greater abundance, and feed and fat them in such plenteous measure, as our fare will be the better, great numbers of people more relieved, and our purses return from the market with the lesse damage.

## II.

A second good to ensue by this enclosure, will be also in the great increase of *Fuell* (now a miserable want in many Marish Countreys) for by setting Willows in the banks of these Enclosures, (a plant naturally agreeing with that soile) the noysome burning of the *Dung* of Cattel, now scratcht from these *Wastes* for this purpose (which would more properly be left to improve and strengthen the Land) will be better supplied by the use of a sufficient sweet and kindly *Fuell* thus provided. And whereas both grasse and Cattel are now punished with the extremity of cold and pinching windes, having no defence against them, such a warmth would these Willows effect, that all would freely spring and prove together to the generall profit.

## III.

*Tillage.*

Hence will also be occasioned a great encrease of *Tillage*: For men finding in these improvements an abundant provision of the best feeding for their Cattel, will dispose more of their *Up-land-grounds* to tillage, which they must now of necessity depast: And whereas many arables (through want of soyle and maintenance) do now fail in their naturall strength, and bring forth a small encrease, the abundance of Hay yearly drawn out of these enclosures, will so enlarge the poor mans Muck-hill (his *Philosophers stone*) that all his labours (in casting out this, and loading in his harvest) would be turned to gold; and the fruits of Tillage hereby encreased in no small measure. And indeed so mutually will both these kinde of lands accord in helping each other in matters of this nature, as they will even emulate and strive to outdo each other in storing the Commonwealth with their abundant fruits.

*Soil and  
Compass.*

We may also conjecture, what number of people may be sustained by a generall improvement of these lands through the Nation; wherein I think we shall not much erre to suppose all *Marish-wastes* to be of this nature. It is most certain, that in this present state of confusion (though some perhaps may gain somewhat) the great losses thereby sustained in the generall, depriveth the Republike of all received benefits; by which we may account

count, that these lands improved may be wholly gained. Now the vertue of such lands enclosed with us is such, that four Acres will sufficiently feed and keepe two Kine in Winter and Summer, whose profit in all respects will be at least 10 *li.* *per annum*; and for three poor people a competent maintenance. Let us admit then, that *England* and *Wales* hath a Million of these Acres, (but we shall finde much more) it followeth that their yeerly benefit to the Republike, will be two millions and a halfe in value, and seven hundred and fifty thousand persons may be fed by the same; and this number added to the former computation of the like number to be relieved by the *Upland-Wastes*, we finde that the general improvement of the *Wastes* of this Nation will suffice to maintain fifteen hundred thousand people more then now they do, and encrease the worth of this Nation yeerly four Millions; And is not here *Bread for the Poor, and advancement of the English Nation?*

750000 persons relieved.



1500000.

4 Millions yearly gained.

Will you now aske me why Commons should be enclosed? Or shall I aske you why they are not?

But you will say, We have not people enough to make use of this great encrease; surely if God continue his blessing of generation upon us, we may have in short time, and in the mean time, can we not spare our overplus to others abroad that want it, get their money and commodities for it, and save our own, that we now export to buy theirs?

And

*Employment  
for the poor.*

And touching employment for the poor (wherewith this Land so infinitely aboundeth) such means thereof would be for them in the manurance of each sort of these *Wastes* enclosed, (as by *Diking, Hedging, Fencing, Setting, Sowing, Reaping, Gleaning, Mowing, Making hay*, and what riot? which is all *Bread for the Poor*) that from the noysome and deboist courses of *Begging, Filching, Robbing, Roguing, Murdering*, and whatsoever other Villainies their unexercised brains and hands undertake, they would (even gladly) be reclaimed and refined to loyall and laudable courses, as well for their own contenting reliefe, as the unspeakable comfort and honour of the whole State, who now (as a wretched and needy mother) is enforced to make continuall Massacres of them, for those misdoings which even their want of bread urgeth them to commit. And should we search the bottome of our fault or fortune in this oversight, we may fear that a greater contempt would be laid to our charge, then our best Oratory would be able to excuse. For albeit, God hath commanded man to *encrease and multiply*, and to fill the earth, ordaining Matrimony free and lawfull to all: we (supposing he hath not given enough to feed us) though not by our command verbally (yet by our act really) stop that issue of his blessing by preventing the poor of needfull habitations (whereby indeed their encrease is much hindered) and by this neglect of so great a portion of the earth which he hath given us to be also filled, what do we otherwise

wife then repugne his Commandement, while we suffer it to be uninhabitable and desolate? And whereas God hath of late times brought us into other lands, whereby his Gospel and glory may be the further spread, and our own arms the more strengthened; how much more able might we be to accomplish those happy Plantations by the increase of people, wealth and provisions, which the improvement of the Lands would yield us?

The credit of this designe having stirred continuall disputations for it, howsoever unadvised opposers cannot but fail in the main, they have yet founded themselves on some imaginary reasons to dissuade the work, amongst which, two only (as I have observed) most valid, (beleeving that some particular satisfaction may be required) I thought fit not to passe by unexamined. The first is, that it will be an injury to mens rights, who being now at liberty to enter common *sanx nombre*, and over all, shall hereby be curbed and limited to a certain measure. The other is a clamour counterfeited with commiseration, that by Enclosure the poor will be undone, starve, perish, &c.

2 Objections.

1.

2.

Of the first, I say, that *sanx nombre* being mistaken by the vulgar, they would maintain that where they have such interest, they may charge their Cattell on the Common to a number infinite, whereas indeed (though their right be of a number uncertain) yet doth the Law allow them Common for no more Cattell then are requisite for the manurance of their Tenaments which

Answer.

1.

- which have interest. And from this errour is it, that many wealthy people (dreaming of great riches to be found in *Wastes*) get them a property in some poor Cottage interested therein, under colour of the right whereof (and often by meere intrusion) they bring into the Common some 20, some 40, some (haply) 100 head of Cattell (of all sorts) whereas the Tenement in whose right they do it, is unable lawfully to allow three, which course being also (*quoad posse*) generally holden of the Borderers themselves, commonly three or four rich persons in the Parish (possessing much Cattell) *surcharge* the Commons, and usurp more to their shares then the whole Township besides, which kindes of people also in any proposition for reforming the abuses complained on, we shall finde the only authors of the second Cavil, and the Bellows that kindle the fire of contradiction in the hearts of the vulgar, causing them with themselves to cry out, The poor will be undone, &c. And all is proclaimed for the poor, when as by this stalking under the name of the Poor, such as are poor indeed, and have scarce a beast to feed with them, are by these Foxes devoured, and a poor *modicum* is it that the poor can get amongst the surcharging multitudes of such persons Cattell. As for other Objections (whereof some have already appeared unto you amongst the fruits of *Idleness* in our first entrance) rather let them be cast out of the balance, then admitted in comparison with the sound conclusions of a publique welfare.

But be it that some or other reason may hold against this work, or that some men may (haply) (either in right or profit) suffer some prejudice (for in a matter so confuse and momentary, it can hardly be but the lot may to some fall short) yet so many arguments (*ab utili*) pressing the Commonwealths advantage in an unsuitable comparison, will decide the Question. And that ancient Maxime of Law (*Better is a mischiefe, than an inconvenience*) can warrant the preferment of a generall good, before the respect of some few mens prejudice.

To prevent the great Question that will now arise (*Quantum mihi?*) I must acknowledge that so various are the quantities of bordering Tenures; so manifold the rights, bounds, privileges, conditions, &c. of the *Wastes*: So different the state and quality of persons interested, as my *Jacobs Staffe* (without Survey) hath neither Art to admeasure, nor can have the hap to please in such perplexities, and must therefore request the demandants so to rest assured on the judicious and upright dimensions of such honourable and worthy persons as may be charged therewith, (whereof each County would have a grand Committee) that they quit their thoughts of vain jealousies, and expect the most just limitation for their contents: Only in a generall respect I conceive four sorts of people to be considered,

A grand Committee for just proceeding.  
4 sorts of people to be satisfied.

## I.

1 *Lords.*

The first are *Lords* of the *Wastes* and bordering *Tenures*, to whom (if new reserved rents suffice not for content) a part of such *Wastes* may be added in demeane to poyse their rights. And as I wish them no lesse then a due measure, so I hope their estates being already great and happy, they will be so honourable in their desires as to crave no more.

## II.

2 *Able Tenants.*

The second are able *Tenants*, who having sufficient to live without it, should be only limited in a just moderation, which neverthelesse will be so good an addition to their estates, as in a while they will finde their thrift better encreasing.

## III.

3 *Poor cottagers, &c.*

The third, *Poor Cottagers and others of the poorer sort of Tenants*. And these having little or no other income or substance to maintain them, should in charity be so far tendered as (according to their severall charges) a competent quantity be assigned to redecth them from their ever-prejudured penury: and whereas Cottagers estates are now nothing but misery (in value not 30<sup>s</sup>) their portion by this courtie may be severally worth forty or fifty pound or more to be sold, (a good



(a good mans estate.) And think you will this undo the poor ?

## IV.

The last *Impotent poor*, for the necessary reliefe of which sort a portion would be allotted in each Lordship (where Commons will extend unto it) under yearly disposure of the Church-wardens and overseers for their reliefe. And as this apportionment will not only yield a more comfortable sustentation to them; then the former coldnesse of their overseers charity (God wot) could afford by way of rates: so will the whole Parish or Lordship finde a perpetuall ease and quiet in ceasing their factions Assessments of each other to this purpose: and the quantity that hence will be required to this use will be most where so mean and little as the omitting of the one to that end will have no equality in comparison with the manifold comforts of the other. And where *Wastes* fall out so large, as each of these sorts being competently satisfied a remainder may be left (as many where very large ones will be,) what more happy and convenient use may be made of them, then (by direction of worthy Committees) to distribute them in like private usage, for the maintenance and habitation of poor people elsewhere harbourlesse, destitute, and distressed: But where they fall out so little as not fit to be divided: let them be yet improved, and commended to a common trust for defraying those impositions

4 *Impotent poor.*

*Means of alms.*

*Harbour for the poor.*

that shall be laid upon the publique of the Lordship.

Now that this prove not a snare to the poor Commoners, to draw their new Tenures in time wholly into their Lords hands, leave them in worfe case then we finde them, and bring a burthen upon the Common-wealth that can never be born; but rather that we may make them zealous to the work, and restlesse to improve their new land to the best profit for the common and their own good: It may (I hope with good conveniencie) be agreed unto, that under a yeerly rent, and fitting service to their Lords, they may hold their severall portions in *Free-soccage* to them and their heirs for ever. But should the poor peoples estates be at any time determined (which they can never be able to renew) we pluck the stoole from under their feet, and throw them with that weight on the shoulders of the Republique, as may endanger the utter spoil of each other.

*All distributions in Free-Soccage.*

*Objection:*

*Answer.*

Yet (may some say) it will seeme strange or displeasing to Lords of *Wastes* or Tenements to see their Lands and inheritances disposed perpetually from their own possession into the tenure and occupation of other persons. But I answer, that a work being in hand for the generall good, we must either follow the current of generall acceptance, or sit down hopelesse of successe: for should these distributions either for the present, or any future time, be fineable or determinable, the vulgar will distaste the work, and the common peoples resolution, That they will never buy

buy their own, for so they now account it, and this is their only main argument in opposition. Wherefore there is no fear but the Lords in this allowance and reservation may be so fully satisfied, as their augmented benefits will better please them, then can their Countreys hinderance, the neglect of their own profit, and their Tenants perpetuall penury; for as the case now standeth, little is the profit which any way ariseth out of these *Wastes* to their purses, but their Tenants by right of Common, do and will perpetually hold both use and Commodity of them.

Some may also alledge, that in respect of Common, they let their Tenements at the dearer rates, or in case they be thus distributed in Fee, Tenants may forsake their Tenures, (upon determination of Estate, or otherwise) and yet hold and take off their Commons from the same for ever.

*Objections.*

# I.

To the first may be replied, that so mean an advantage accrueth to them in the sale of their Tenements, for the benefit of these Commons (it being to most I suppose nothing at all) that their Rents and Demeans thus augmented will make them a far greater commodity.

*Answer.*

1.

# II.

To the second, Though it may be that a Tenant upon determination of his estate may leave it.

2.

it, and inhabit elsewhere; yet he must needs leave his land behinde him, and so little good will his new inheritance do him to be a *non-resident* to it. that (for certain) he will be enforced to let or sell the same, to the same or some other Tenant of that Lordship. And indeed abuse herein may be well enough prevented by prescribing rules in that behalfe: But I rather think (and so it will prove) that such will be the love of Tenants to their old Tenures, for their new improvements sake, that the mutuall amity and contract of both in filling their treasury, will presse them to *dependeret ultimum*, for continuance of their happy conjunction.

We have now (as a Geographer from some few hills doth a Province) from these few heads discovered a new plantation in our own Continent, and that to so good purpose, as for wealth and people, even another Kingdome would seem to be gained unto us; what should hinder could never yet in reason be understood, unlesse our many crying sins, which makes us incapable of so great a blessing? But the Creators mercie is over all his works, and only he it is, by whose fiat the effects must follow. To him if our hearts be lifted, and wils submitted, we shall not want that happy unanimity that will beget so fair a body, nor the fruit thereof perpetually shewing into our bosomes,

State enriched.

1. We shall glory to behold our Nation infinitely supplied in Treasure, and strengthened by augmentation of Revenue, Free-holders, and able Subjects.

2. Our

2. Our improvident Drones (whom terour never yet could enure to travell) yea and all other sweet dews of gracc in the God-pleasing labours of their new Vineyards, and their estates (thus drawn to perpetuity) toil in restlesse pains to try our the utmost dram of commodity from the Mines of their possessions.

*Poor and idle employed.*

3. Encreasing provisions in such abundance, as will satiate our selves, save the masses of wealth that others better husbandry (to our shame and misery) yeerly draws from us to supply our willfull wants, and get their honey for our wax, that must now *converso* take their wax for our honey.

*Provisions increased.*

4. That our poofter people shall not want their bread, nor our State advise to stop the fountain of their flowing issue; but as a sound and compleat body (whose head and members are (in their proper places) fair and mighty) clad; fed, and suitably polished, may bear our port in power and Majesty, above the highest Towering fronts of adverse confederates; when the Tyger may hunger, and the Wolfe houle, to lick of our crumbs, but will lurk and tremble ~~if the Lion roare~~; yea, the many sonnes of our multiplying family (fed and fostered with the bread of strength, and the oile of gladnesse) will be an Host so terrible to the thoughts of insulters, that they may admire and envie our happinesse, but will ever fear to provoke us: and as an happy mother overjoyed in the glory of her issue, we may sing the Lullaby of a constant *requiem* to our own Temples and our babes eye-lids. When garded with security of Powers.

*People multiplied, and the whole Nation in power advanced.*

Powers protection blessed from above) we may  
 sweetly and safely repose in the pleasing shadows  
 of our spreading Vines; and better to delight  
 us, walke in the wel-formed Rows of our Garden-  
 dainties, where we may sit on beds of Roses,  
 dressing our Frontlets with borders of Lillies,  
 sucking the *Nectar* of our sweet grapes, and feast-  
 ing our appetites on milke and honey; where from  
 the lofty mounts garnish't with the full crop of  
*Ceres* presents, we may behold the lower valleys  
 richly clad in robes of beauty; grac'd with veins  
 of pleasant Rivers; all contracting Leagues of  
 amity to enthrone our State in highest Ma-  
 jesty, all concluding peace in plenty, And  
 (to make all complear) all bound for  
 all, to sing Hymns of thanks  
 to the highest Prote-  
 ctor and Author  
 of all.



FINIS.